

opportunity to help others in the enjoyment of the blessed Gospel which brought light and salvation to his soul. Paying for the gospel which is free is amusingly tho well illustrated by the following incident in the life of a colored preacher:

"Gospel's free—free to all dis congregashun," said Brother Sparhawk, "an' salvation's free. Y' on'y got to walk right up an' he'p yo'se'f or call on me to gib yo' some."

But when the collection box was passed around there was a murmur of discontent, starting in the corner where sat the Venus chapter of the sisters of Mary and extending to the masculine pillars of the church.

"How yo' reckon salvation's free w'en yo' ser-gashiate de 'lection box roun' de congregashun?" asked Mr. Smallwood.

"W'y, it's dis way, frien's 'Dar's a spring o' pure livin' water way up de mountain, free—free to all. But dere's pipin' laid to bring dat water down whar yo' all can use it, an' pipin' costs money. Now de gospel fount am free, but de pipin' am 'spensive—an' I'm de pipin.'"

#### A UNIQUE SERVICE.

A correspondent to the *Christian Advocate* of New York reports a very unique service held in the Methodist Episcopal church of Blue Earth City, Minn., Sunday, May 23. He says:

The pastor of the church, F. D. Newhouse, D. D., had charge of the services, which were participated in by the local clergy as follows: The rector of the Episcopal church read the Scripture lesson and pronounced the benediction; the pastor of the Free Baptist church gave out the hymns; the pastor of the German Evangelical church delivered the prayer; the Roman Catholic priest delivered the memorial sermon, which was listened to by a large audience, including many veterans of the civil war. A feature of the occasion that adds to the interest is that the Episcopal clergyman is a native of England, the Free Baptist pastor a native of Russia, the Evangelical pastor a native of Germany, the Roman Catholic priest a native of Ireland, the Methodist preacher being the only native American among the clergy.

These are things that could not have occurred fifty years ago. Surely it is a manifestation of a most commendable spirit, that Methodists, Baptists and even Roman Catholics can unite in public worship. After all it would seem that "church union" is more than a mere "Utopian" idea. When once Christ is recognized as the great center of Christendom, it will not be so difficult for Christian people to get together.

Earth has nothing more tender than a woman's heart when it is the abode of pity. *Luther.*

#### ASHLAND UNIVERSITY.

Pennsylvania State District has re-assumed the payment of their apportionment for Ashland college, and appointed Rev. E. E. Haskins to collect the delinquents and pay it over. Ohio State District has decided that their delinquent churches must pay their apportionments. A committee of three were appointed to look after these congregations. Others are promising to pay theirs. This looks encouraging and the committee is holding the creditors yet in suspense still waiting, and we wish to suggest that where congregations have not the money at their command, that they send us secured interest bearing notes until they can pay the same. We will get the creditors to carry them until they are paid. Only a little effort on the part of the pastors of these congregations will complete the work, and we earnestly urge it upon them to see that the adjustment is made. Is it not the wish of our denomination that the debt of our college be paid, or shall it go to sheriff's sale to satisfy the creditors? This question has been brought before our National Conference time and again, also before various district conferences, and in every instance has it been the wish of a majority of our people that this debt be paid, and that a school is re-opened in the interests of our church. National Conferences have accepted this institution as the institution of the Brethren church, has assumed the payment of the balance of indebtedness thereon. The amount has been apportioned to the various districts throughout the United States, districts have apportioned the same to their congregations, all in harmony with National Conference, and why should not these yet delinquent in the payment of their apportionments pay the same? A few say that our church government is congregational, and that they are not bound by the actions of the State and National Conferences. Have these congregations not sent delegates to the State and National Conferences representing their representative congregations? Have they not taken a part in the deliberations of these conferences? Have they not composed these conferences, and are these congregations not liable for the actions of their representative delegates? We leave this question to your own good judgment. Why should there be a single district, a single congregation, or a single member refuse the payment of this just and moral obligation. That we need the institution and that we need it bad, is unquestionable, if we expect to keep pace with other denominations who are progressive in action, if not in name.

Now let there be efficient work done by the pastors of these various congregations

that have not yet sent in their apportionments. The committee also wishes to say that persons knowing themselves indebted to Ashland College on pledges that are due, will please remit, and save us the expense of sending repeated statement.

Yours fraternally,  
Ashland University Finance Com.,  
JOHN KEIM, Sec.

If God were inclined to bestow no better gifts than those which we usually desire, we would never obtain His richest gifts.—*Starke.*

#### AN OLD ROAD MADE NEW.

And now another joke is taken away from the already heavily afflicted paragrapher and specialty artist. No more can either ring the changes on that time-honored old minstrel joke about the man who wanted to go to Chicago "the worst way," and was directed to the B. & O. station, for the work of straightening the curves, which were at once the delight and the horror of all through passengers on the "picturesque B. & O.," is about concluded, and the trip through the mountains no longer reminds one of crossing the English channel on a particularly rough day.

This will be welcome news to the general public and to B. & O. enthusiasts—people who would not take any other route to their destinations if the B. & O. would possibly serve them. These are mostly passionate admirers of natural scenery, to whom the gigantic panorama along the B. & O. route can never become stale. Indeed, why should it, when it is never twice the same? Scenery on a scale of such immensity is like the ocean in its susceptibility to change. Not only with the seasons, but with the days, does its beauty vary. And even through a summer day it is never the same scene an hour at a time. Like a kaleidoscope, which the slightest alteration in position occasions a totally new view, so the forests and the mountains along this scenic route assume wholly new appearances with every passing cloud and every weather condition.

Now that the exaggerated bugbear of B. & O. curves has been finally disposed of, and its roadbed made second to none, the excellence of its equipment and the peculiarly "make-yourself-comfortable—we'll do-every-thing-we-can-for-you" atmosphere which surrounds the traveler the instant he steps aboard a through train on this road will shortly double and treble the B. & O. enthusiasts, to whom the journey over mountains is less a journey than a pleasure.—*The Pittsburg Star, June 5, 1897.*